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RECENT LITERATURE

NOTES AND ABSTRACTS

The Church and the Social Order.—The social problem that confronts us today is as old as humanity, but it assumes a new form in every age. The common man has come into his own, and has boldly protested against the denial of his rights from his autocratic masters. In all the revolutions since the Reformation, the constant factor is the common man asserting his human rights against tyrannical authority. Socialism serves as religion to masses of men today. Here is a great movement that pits its philosophy of life against ours, and whose followers claim that the church is indifferent to the social welfare of mankind and impotent to redress grievances. We ought to assure them that their longing for a fuller, juster, and freer life finds sympathetic interpretation and active co-operation within the church. Not only has the church never been hostile to the social amelioration of mankind, but, from the primitive era to the present time, she has furnished many valiant champions and immeasurable power to the cause of social betterment. In addition to social creed, we need social deed. On the other hand, there is the danger of aiming at social amelioration instead of social regeneration. Socialism is a philosophy, but Christianity is a religion.—Theo. F. Herman, *Reformed Church Review*, January, 1915. J. W. H.

Catholic Womanhood and the Socialistic State.—We are now told that woman's whole future depends upon her economic and political independence. We are no less interested than the Socialist in a decent means of livelihood for the worker, her living wage, or her educational opportunities. Yet it is in this very oneness of our material needs and aspirations that the Catholic woman finds herself cautioned against this apparently practical program. Socialism, by presupposing that we are all alike, or that we all want the same things, builds its arguments upon economics. A purely economic justice can neither give nor guard our moral rights. In the Socialistic state neither woman's political nor her economic independence would safeguard her sexual independence. The Socialistic state would determine the position of its citizens according to its economic needs. Collective economics would brook no revolt against scientific eugenic selection. The regulation of the birth-rate would be as stern a solicitude as a sound physical inheritance. But state control by collective will assumes far sterner proportions for the Catholic woman than for any other American woman. This would be particularly true of our contemplative orders. It is not easy to forecast any outlook for the nun in the Socialistic state. It is necessary, then, that our Catholic women come to see the economic argument in its true proportions.—Helen Haines, *Catholic World*, January 15, 1915. J. W. H.

The English Laboring Class and the anti-Jacobin War.—In 1870 the Constitutional Society was founded in London. At the outbreak of the French Revolution, Richard Price made a speech in praise of the Revolution, and on his motion, the society expressed its approval of the acts of the French National Assembly. Thomas Paine's *Rights of Man* became very popular among the laboring classes, and the dramatic deeds of the Parisians stirred their political interest. The London Corresponding Society, the majority of whose members were laborers, was founded in 1792. The news of the fall of the French monarchy electrified the society whose activity served as an example to the awakening revolutionary spirit in English democratic circles. When England declared war on France, the propaganda of the society was checked on the one hand, but on the other hand it was given new impetus. But in May, 1794, the leaders were imprisoned and the society was soon after broken up. Thus was overthrown the first political movement of the English laboring classes, but the idea of a revolutionary movement on both sides of the Channel has remained in the memory of the London working-man, and in the alliance between England and France a strong

tendency may be seen to contemplate an international labor movement.—N. Riasanov, "Die englische Arbeiterklasse und der Antijakobinerkrieg," *Neue Zeit*, January 1, 1915. J. W. H.

The Russian Problem.—Social progress starts from countries with a well-differentiated seaboard and gradually extends to the more massive continental blocks. Eventually these blocks of hinterland may prove more fertile and rich in culture than the tracts which have assumed the initiative. The course of Russian political evolution follows on parallel lines that of Russia's western neighbors from personal rule toward constitutionalism. The first and greatest asset of Russia is its peasant democracy, but on the other hand there is a lamentable gap to be filled up as regards provision for the poor. More important than economic and technical improvements is the requirement of popular education. A definite scheme has been worked out by which a network of schools will be organized and started in the course of a few years. The future of Russia depends on the essentially peaceful process of democratic enlightenment and economic improvement. The rule of law and freedom must be substituted for the reign of arbitrary discretion. The people of Russia, and more especially the educated class, will revive in the atmosphere of the great reform movement and may yet astonish the world in peace as in war.—P. Vinogradoff, *Yale Review*, January, 1915. J. W. H.

The Babies Who are Not.—There has been a remarkable drop since 1900 in the numbers and rate of infant mortality. New York City reduced the rate (deaths per 1,000 births) from 150 to 102 in a decade. The great predisposing causes, however, are hardly touched. Continual breeding of mental defectives and the unfitness of girls in industry for motherhood are responsible for a large proportion of early deaths. These causes must be subjected to more social control.—D. B. Armstrong, *Forum*, January, 1915. B. W. B.

Dream Neurosis; a Dark Page in Social Reform.—*Traumatische Neurose* was first recognized in 1866 as a form of nervous hysteria due to railroad accidents. It was carefully investigated and finally accepted as a legitimate basis for compensation in the insurance laws. Of the 900,000 pensioners in Germany, only 8,700 cases are directly attributed to this cause, but it figured indirectly in many others. Recently, however, it has been discovered that in those cases financially cared for by a lump-sum payment from the government the patients recovered their health with wonderful rapidity. It was found on investigation that a wholesale system of shamming has existed, furthered by the custom of diagnosing this form of hysteria from objective symptoms. The findings of the investigator, Dr. Nageli, have been indorsed by conventions both of German and of Swiss nerve specialists. Needless to say, lump-sum settlement of insurance for this type of sickness has been discontinued. Dream neurosis as a separate malady has ceased to exist; it was the result of well-meant social relief abused by the laboring class. This is an instance in which the class struggle defeats its own end.—Dr. A. Beck, "Die traumatische Neurose—ein schwarzes Blatt in der Geschichte der Sozialreform," *Monatschrift für christliche Sozialreform*, September-October, 1914. B. W. B.

Has the Church Collapsed?—The bombardment of Rheims Cathedral has stirred feeling, not because it is the desecration of a sanctuary, but because it is the destruction of a work of art. This is profoundly significant of the collapse of the old idea of the church. The apostolic church was a reaction to the darkness of the Roman world. The essence of Roman power was outward authority, materialism; that of the Christian is inner perception. Four vital steps toward Romanism brought the church to a denial of its own soul: (1) it denied the humanity of Jesus, following Roman customs of deification; (2) beginning with Peter, it adopted Roman organization; (3) through the work of Paul, it set up creeds corresponding to Roman law; (4) reviving pagan art, it adopted magnificence as a means of social control. No wonder the church has lost its power. After 1,800 years it is as easy for men to thrust bayonets into one another as it was in the heathen world.—E. D. Schoonmaker, *Century*, February, 1915. B. W. B.

Thrift and Its Possibilities.—Thrift implies sacrifice of the present to the future. It has two sides, saving and judicious expenditure. As the poor man pays relatively the highest prices for what he buys, 3,052 co-operative societies have been organized in England to remedy this. The Leeds Society in 1912 had 47,000 members and sold £1,626,362 worth of goods. Trade unions are militant rather than thrift organizations, but building societies and government-secured savings banks are increasingly important in conserving the savings of the poor.—E. Brobrook, *Charity Organization Review*, January, 1915.
B. W. B.

Cohabitation and Tuberculosis.—Tuberculosis is undoubtedly of human origin. It is little if at all transmitted to human beings by means of the milk or flesh of tubercular animals. The contagion is from one person to another and is by way of inhalation and not at all by way of the stomach. The tubercular contagion is due exclusively or almost exclusively to dry and powdered spittle. Transmission by liquid particles directly inhaled is, if not non-existent, at most very exceptional. The cough spreads tiny drops of infected liquid. These dry and later the virus is stirred by the movements and the brushing of clothing. The virus itself is very short-lived, but is being continually renewed by invalids who, because of ignorance, do not take proper precautions. Experiments have shown that persons in the same room with the invalid are infected exclusively by inhalation of the dust particle suspended in the air they breathe. The density of the infected matter is of course greatest near the person, and so danger of infection is greatest to the members of the immediate family. Outside of the house the virus is very quickly destroyed. In suppressing the spread of the disease the chief thing is to avoid carrying the virus and to observe proper precautions in regard to cleanliness of person and clothing.—Maurice Letulle, "Cohabitation et tuberculose," *Revue d'hygiène et de police sanitaire*, October, 1914.
E. B. R.

The Contagion of Transmissible Maladies.—The minute drops of moisture suspended at all times in the air space carry particles of organic matter and also the microscopic microbes which correspond to the most contagious diseases. In a drop of water chemically pure the life of a disease microbe is very short. The moisture drops in the air are never pure. They contain matter capable of nourishing the germs. Respired air, especially, not only contains the material to nourish the germs in suspension but directly favors their multiplication. The rapidity of the multiplication depends primarily on the temperature, the barometric pressure, and the conditions of the air. These micro-organisms breed in the neighborhood of a sick person and fill the air of a room. There is thus constituted a dangerous zone in the neighborhood of the sick person. The ventilation practiced is generally not sufficient because of the room space that is not affected by the ventilating current. The impure air often forms eddies and side currents in the corners and along the walls and is not removed. It is localized in protected places. The danger zone is not, therefore, in the direction of the ventilating current of air. This explains why persons in a certain part of the room or apartment are more easily affected than those in other parts. Decreasing the temperature greatly diminishes the chances of contagion.—M. A. Trillat, "La Contagion des maladies transmissibles," *Revue d'hygiène et de police sanitaire*, October, 1914.
E. B. R.

War and Catholic Doctrine.—In the Catholic doctrine war is considered a plague: all effort is directed toward the establishment and preservation of peace. But under the present conditions of life recourse to arms is sometimes necessary in order to attain the common good. It is a misunderstanding of Scripture to find in the Sermon on the Mount an absolute reprobation of war. But for a war to be a just war there must be presupposed a grave, notorious, and culpable violation of right. It is only when the adversary is guilty of a grave violation of the right against a country or a country's allies and when war is the only way possible of obtaining just reparation, that it becomes a justifiable procedure. To be moral the war ought to make for a durable peace founded on order, justice, and right. Catholic doctrine excludes all conceptions of recourse to force of arms on any such grounds as expressed by the phrase "might makes right." It forbids an appeal to arms to settle a judicial question as where the

political or commercial interests of nations are in conflict. But where there exists a scandal still worse than the horrors of war Catholic doctrine recognizes that to take up arms to redress that wrong is just and necessary. The only offensive wars—in the modern sense of the word offensive—that were encouraged by the church were the Crusades. They were to punish Islam for her injustices to the tomb of Christ and to the Christian populations of the Orient. War excites the most intense energy of a people. It arouses noble sentiments and stimulates to generous actions. It creates religious fervor and so creates an atmosphere where the work of God can be accomplished with exceptional splendor. So it may bring about moral and social regeneration. War is divine when it avenges a wrong, when it carries a salutary chastisement, and where it ennobles and regenerates a nation.—Yves de la Brière, "La Guerre et la doctrine catholique," *Études*, October and November, 1914. E. B. R.

The Struggle of Nations.—There are two factors that go to make the strength of nations—the moral force of the individuals who comprise it and the aesthetic life which they are capable of living. From a political point of view great intellectual life weakens a nation because it lessens its power to resist attack. The ideal is for a nation to preserve a balance between the forces of will and of intellect. Their excess of attention to the intellectual life caused the fall of the Greeks. Among the modern nations Germany has well kept the balance between the two forces. Her position is weakened by internal enmity: the partition of Poland and the annexation of Alsace-Lorraine were political mistakes. France is strong in the homogeneity of her people and language and in her democratic form of government. She is also the richest country in the world and her colonies are so grouped as to be easy of protection. England's great rôle in international politics has been due to her insular position. The fact that her colonies are in all parts of the world makes their protection a matter of some difficulty. Sooner or later she will find it necessary to adopt a policy of obligatory military service. America from the point of view of physiography is inferior to the Continent of Europe. Socially she is unformed. Each of the European nations has been formed through struggles which have made each a particular society. In the case of America the population is made up of late arrivals from every country of Europe: they are not yet one people. America, too, has the negro element which in the long run will completely transform the character of her people. Also the elevation of Japan to the position of a first-rate naval power adds another factor of uncertainty to the future of the United States.—Arthur Bochard, "Les Luttes des nations," *Revue internationale de sociologie*, December, 1914. E. B. R.

The Teaching of the Gospels and the War.—Universalism is the social principle of the gospel. God is the father of humanity; therefore all men are brothers. The characteristic of evangelical love is the renouncing of individual or group privileges or desires, wherever they menace human society as a whole. The founder of Christianity did not recognize either his family or his nation: he belonged to the world. The early Christians were brothers in the true sense of the word, and they tried to spread universal brotherhood over the world. Their principles did not allow them to carry arms, for war was contrary to the teachings of Jesus, but finally the church, as a measure of self-preservation, was obliged to cease insisting on its principles. When it became the official religion of the empire, many of its original ideals were lost and it absorbed certain of the old pagan ideas. The ancient gods who had fought for the aggrandizement of the Roman Empire changed into a deity called the Father of mankind, who had precisely the same ambitions. The Christian church is a traitor to Jesus: the idea of God as father is retained, but he is the father of each separate nation, and not of the whole world. At the present time many are against war, but the majority believe that in fulfilling their civic duty they are fulfilling their duty as Christians, thus directly opposing the teachings of Jesus. Whoever takes part in war or admits its necessity is not a disciple of the God of the Gospels. The present war shows how far we have been driven away from his teachings. When the world is reorganized, may the spirit of Christianity pervade the new institutions, so that all social action may be inspired by the universalism of the Gospels.—Maurice Neeser, "La Morale évangélique et la guerre," *Revue de théologie et de philosophie*, December, 1914. A. B. L.

The French Labor Movement during the War.—Before 1905 there was no unified Socialist party in France, there being a constant struggle between the trade unions and the syndicalists. At the outbreak of the war there had, however, been a reconciliation: the leaders of both factions had together issued a "peace manifesto," and several well-known union leaders had joined the party. The war has, in certain ways, accelerated the union, instead of destroying it. The unions have been crippled by the war, in so far as the members have been called to the colors, very few of them not being affected by the mobilization, and in the discontinuance of most of the Socialist papers. There is no direct agitation. So-called *soups communistes* have been established to help those thrown out of work, and these meals also serve to give the laborers a feeling of unity and common interest that formerly was lacking. Before the war the relations between the unions and the government were rather strained, but when the leaders took the attitude that the defense of the country was a citizen's highest duty, the relations became more friendly and now there is a considerable amount of co-operation which creates the hope that the opposition to the demands of the laboring classes will not be so strenuous after the war is over. A committee of union and party leaders now deals with all questions directly concerning the laboring men which arise as a result of the present crisis. It is probable that the Socialist party in France will not suffer from the effects of the war. The unions ought to gain in strength, for the sentiments between brothers in arms are likely to endure. The necessity of co-operation between the economic and political representation of the laboring classes is plain, and it will hardly end with the war, now that the work has once begun.—Josef Steiner, "Die französische Arbeiterbewegung während des Krieges," *Neue Zeit*, December 18, 1914. A. B. L.

Christianity and the Ancient World.—At the time of Christ Judaism was syncretic, and Christianity, being an outgrowth of Judaism, naturally contained elements borrowed from other oriental religions. This may best be seen in the Revelation, which abounds in pagan notions, but also in many portions of the Gospels which are similar to pagan myths. Oriental syncretism had penetrated the Roman Empire and religion was no longer a civic duty, but a personal obligation. The Greek idea of seeking the highest good and development in this world gave way to the conception of existence as preparation to a happier life in the next. When Christianity came into agreement and conflict with these doctrines and religious conceptions, many of them were taken over, such as the doctrines of baptism and communion, which as they are found in the Epistles, differ greatly from the fundamental principles laid down by Christ. The language of the New Testament is the popular Greek of the day. Christology was founded by Paul, who put into it his personal knowledge and experience, as well as what he had learned of the history and personality of Christ. This will show the influence on Christianity of the ancient world, its bizarre notions and mysterious rites. It shows the marvelous power of adaptation which is a characteristic of the Gospels. In spite of being weighted with various rites, rules, and dogmas, the Gospels have never ceased to solace the minds of those who approach them with reverence, for they are an account of the life of God, manifested in the life of a man, so that all human lives may receive divine life, justice, and love.—Louis Perriraz, "Le Christianisme et le monde ancien," *Revue de théologie et de philosophie*, December, 1914. A. B. L.

Catholic Religious Education after School Age.—The religious education of the Catholic church is not ended when the child leaves school. Its primary objects are the development of personality, of individual initiative, and of the social sense. The basis of the spiritual life is the maxim that salvation implies a constant and permanent co-operation between God and man. Too much thought on the subject of sin is discouraged. The teachers try to develop personality through the culture of the idea of responsibility, at the same time emphasizing the importance of humility. Individuality in prayer is encouraged and a devotion to the mystic symbolism is awakened as much as possible. Cultivation of the social feeling begins with the teaching of the catechism and the Lord's Prayer, emphasis being laid on the universality of God. Through prayer, self-mortification, or good works, each member of the earthly church may benefit someone in purgatory. Thus the Catholic mind is made to believe that it

may have the glory of helping God to pardon the unfortunate or of imitating Christ through suffering for another who may never know it. The young people are taught that each of their acts has a social consequence, and are taught to keep informed about these consequences, the aim being an awakening of interest in the rest of humanity, and the development of leaders for Catholic labor organizations. The system rests on the maxim of the co-operation of God and man, and on the dogma of the communion of saints.—Georges Gayau, "L'Education religieuse dans les œuvres post-scolaires Catholiques," *Revue de théologie et de philosophie*, December, 1914. A. B. L.

State Maternity Insurance.—The question of maternity has received much attention from hygienists, social reformers, and others who are trying to solve the problem of a falling birth-rate as well as to make the way easier for those women who must fulfil the duties of motherhood and wage-earning at the same time. One nation after another has been compelled to adopt maternity insurance laws. The working classes have felt the importance of the question for a long time. At present there are state maternity insurance laws in fourteen civilized countries, the systems operating through sick funds, particular maternity funds, or state pensions. The laws further differ as to sphere of action, financial basis, and time of payment of the insurance. Some grant insurance to all women citizens, some to those working for wages, others to a more restricted circle. The aid may be obligatory or voluntary. The principal burden of payment in some states falls upon the workers, in others upon employers. The time of payment varies (it is usually six or eight weeks); and the amount is generally from 50 per cent of the wages up—in Russia it may be equal to the total amount. In many respects the laws are wholly inadequate to answer the demands of the laboring class, so that they need to work with energy and indefatigability to secure the expansion and improvement of this form of state aid.—Alexandra Kollontay, "Staatliche Mutterschaftsversicherung," *Neue Zeit*, December 18, 1914.

M. G. B.

The War and the Problem of Population.—We are living in the midst of the greatest war of all history. The German people, destined to play the leading rôle and fighting for their national existence, are confident as to the outcome, although at first the numerical superiority of their opponents seemed threatening. The fact that Germany's enemies can draw from inexhaustible sources while the German supply is practically limited, brings appreciation of the significance of population in national life. During recent years there has been a deplorable decrease in the rate of growth of population in Germany. The war will enhance this evil. Increase of population depends upon two factors—the birth-rate and the death-rate. The death-rate could be lowered by better living conditions, shorter hours of work, and decrease of sickness, epidemics, and infant mortality—especially among those born illegitimately. Increase of births could be affected by improved social and economic conditions. There is among certain classes a developing sense of responsibility for their posterity and an unwillingness to bring children into the world unless physical and cultural advantages are assured them. Financial considerations prevent many from marrying, restrict births with many who are married, and drive others to prostitution. The solution of the problem must be found in state aid for family support, alleviation of conditions whereby women must work for wage while fulfilling the duties of motherhood, and material decrease in the cost of educating children. The elemental impulse toward propagation is strong enough to prevent loss of population that may become a menace to national independence and civilization.—Dr. Edward David, "Der Krieg und das Bevelkerungsproblem," *Neue Generation*, November 14, 1914.

M. G. B.

Agriculture and War.—Much praise is due to Germany for the absence of any neglect of its agriculture during the war. Technical progress has been the aim. All means of increasing the productivity of agricultural labor have been used. At present, prisoners of war are busy with the cultivation of moor and heath lands. The military authorities permitted this against protest, owing to the large number of men and horses taken away by the war. Further to supply the need, drastic measures were adopted to force rural families to paid labor, war protection to be withdrawn upon their refusal to work. Agriculture has been amply supported by the agricultural parliament and by the state. Automobile ploughs have been purchased for use where

sowing is possible in East Prussia, and provision has been made for further improvements there. The ranks of agricultural workers will be decimated by death in the war, and by removal to cities of those seeking more favorable conditions, so that fundamental reforms must be established in living conditions, wage, and labor relations to keep men on the farms. After the war no doubt large-scale production in agriculture will assume new significance. The present need of men and horses urges it, and increased output will demonstrate its potency.—Karl Marchionini, "Landwirtschaft und Krieg," *Neue Zeit*, January 1, 1915. M. G. B.

The Development of Russian Agriculture.—The development of Russian agriculture is of great significance in Europe today, because (1) Russia's economic power depends principally upon the product of its fields, and (2) the condition of the country people is important to the European proletariat. Previous to 1900 there had been great decadence in productivity, and most of the land was under the control of the small farmers. Owing to the low prices received for the crops large-scale production and general improvement schemes were not favored. The oppression of the land proletariat made him wish for the abolition of the large landholder. These conditions, however, have been completely changed by raised prices in the corn market and modification of the agricultural policy of the Russian government. In the last ten years the growth of production has kept pace with the increase of population. Intensive cultivation has replaced the old systems, the purchase of agricultural implements and machines has advanced remarkably, and there has been a constant increase of capitalistic production in farming. The formation of a special agricultural laboring class is probable. Small farms are diminishing, more technical knowledge of improved methods is used, and friction between the different classes of landholders has been lessened by the changes in the policy of the government. Russia, agriculturally as well as industrially, is a modern state; and consequently in this war evidences different characteristics from those shown in the war with Japan.—Jurij Larin, "Die Entwicklung der russischen Landwirtschaft," *Neue Zeit*, December 4, 1914. M. G. B.

The Effects of the War upon Non-Christian Peoples.—Almost all non-Christian races have been dragged into the vortex of the European struggle. The Indians, Japanese, and Turks participate directly. China has had the fray carried to her doors. What are these races likely to think of Christianity now? To begin with, the war is due to the un-Christian element working in our civilization—the spirit of materialism contending with the spirit of Christianity. But this same spirit of materialism may be evidenced at work in Tokyo and Peking as well as in Europe. Hence the East is in a position to interpret the Western situation. It should also be remembered that the non-Christian races are not swayed to any appreciable extent by pacifist ideals. To the Gurkha "all war is good; this war is heaven." Furthermore, the Eastern races are not so unsophisticated that they cannot appreciate the principles involved in the "scrap of paper." The fidelity of non-Christian peoples to contract obligations is well known. "The faithfulness of the Gurkhas has been proved unto death over and over again"; and "any merchant who has lived in the East and has had regular dealings with Chinese traders will testify to their general probity and respect for contracts." Again, it is difficult to estimate the influence which Western civilization has upon the non-Christian races. It cannot be said that China and Japan are accepting Christianity for the sake of Western social and political advantages apart from its religious and moral value.—Right Rev. Bishop Frodsham, *Nineteenth Century*, January, 1915. R. D. McK.

Emigration and State Aid.—The policy of the Motherland in refraining from active co-operation with the dominions oversea in regard to the question of emigration is fundamentally uneconomical and at the same time prejudicial to the best interests of the Empire as a whole. Part of the huge sums which are being ineffectually spent on charitable institutions might be infinitely better employed in furnishing aid to those who desire to emigrate to, and are much needed in, other parts of the Empire. Probably the most efficient method to employ in establishing joint co-operation between the Motherland and the dominions oversea in regard to the question of emigration would be to institute a joint board of control "fully representative and possessing very

large if not plenary powers." This board should sit permanently in London and have the direction of all assisted emigration. Due precaution should be taken that the emigrants assisted are of the sort that the dominions most require. The elementary side of their training might be given in the Homeland, the state providing farms for the purpose. However, that is a matter better left to the Joint Board to decide. Especially might large numbers of children who are at present under the direct care of the state be advantageously sent in their early years to the dominions oversea. Such action would not only be beneficial to the children themselves, but it would also supply a much-felt need in the dominions and at the same time relieve the pressure at home.—Sir Clement Klinloch-Cooke, M.P., *Fortnightly Review*, January, 1915.

R. D. McK.

Unemployment and the War.—The war, although the chief cause, is not the only cause of the increased percentage of unemployment this year. Prior to the outbreak of hostilities trade was duller than usual. The returns given under the National Insurance act indicate a percentage of 4.7 of unemployed in the shipbuilding trades for July, 1914, as compared with 3.4 per cent for the same month the year before. Other trades show a corresponding increase in the percentage of unemployed before the war commenced. But except in the case of trades that were specially benefited by it, the war naturally made things a great deal worse. In trade unions alone, the percentage of unemployed increased from 2.8 at the end of July, to 7.1 at the end of August. The records in connection with unemployment insurance indicate a percentage of 6.2 of unemployed at the end of August, 1914, in contrast with 3.1 per cent for the previous year. The paralysis given to industry by the sudden declaration of war began to wear off in September, October, and November. In the cotton trades, which were most seriously affected by the war, the percentage of unemployed jumped from 3.9 for July to 17.7 for August. But since that it has fallen to 14.5 for September, 9.2 for October, and 6.3 for November. The trade-union returns also show a decrease in the percentage of unemployed for the three months in question of 4.2, 2.9, and 2.0, respectively. This encouraging drop in the percentage of unemployment for the three autumn months is due (1) to the wise action of the war office in demanding that contractors should employ extra hands instead of working their employees overtime; (2) to the fact that a large portion of the surplus labor was drafted into "Kitchener's new army"; and (3) to the ability of our navy to establish beyond a doubt her complete control of the sea.—H. J. Jennings, *Nineteenth Century*, January, 1915.

R. D. McK.

Convict Labor on Country Roads.—The question of finding suitable employment for convicts is a harassing one. The contract convict labor system works injury to the competing honest laborer, and the "useless" labor, which is frequently resorted to, is fundamentally demoralizing to the persons engaged. But there is still a large field of productive labor, the products of which never find their way into the competing market. Millions of dollars are spent annually on the construction of state and national highways. Could not convict labor be advantageously engaged on these highways? The work would be productive and remunerative, both to the state and to the individual employed. Experiments made in Fulton County, Georgia, in employing convicts upon road construction, justify the contention that the system is both practical and reformatory. Moreover, it is in harmony with the principles of organized labor.—George C. Warren, *Municipal Engineering*, January, 1915.

R. D. McK.

The Condition of the Wood Industry during the War.—At the outbreak of the war the wood industry was on the whole in a bad condition, because of the year-long crisis and the resulting stagnation of industries having largely a foreign market. The German Wood Workers' Association's report for the month of December, 1913, shows that of the total membership of 192,000, not less than 27,896 were without work, while for the year 1912, the number was only 13,125. Simultaneously with the outbreak of the war, the different branches of the wood industry restricted their activity. Some were compelled to close down altogether, while others reduced the number of working days, of working men, or of working hours. The activity in the two main branches

of this industry, the piano and furniture factories, whose products are chiefly marketed in Italy, France, and Great Britain, came almost to a standstill. The skilled workmen engaged in these trades are unable to find any work worthy of their skill, and refuse to do unskilled labor. The three branches that have remained active, the wagon factories, the dock-builders, and the basket-makers, owe their activity to the demand of the War Department for their products. The wood industry is further hampered in its activity by its difficulty in importing certain necessary kinds of wood. The Russian government, seeking to encourage the development of this industry, has imposed certain restrictions on the export of these necessary kinds of wood. Hence the unemployment problem in the wood industry cannot be solved by the industry itself.—U. Neumann, "Die Verhältnisse in der Holzindustrie unter den Kriegszustand," *Neue Zeit*, January 15, 1915. H. A. J.

Paupers in Almshouses.—The Bureau of the Census has recently issued a special report on "Paupers in Almshouses," based upon data collected at the census of 1910. In this report, which reproduces and amplifies the material contained in *Bulletin No. 120*, issued some time ago, are given statistics relating to the age, sex, race or color, parentage, place of birth, marital condition, literacy, occupation prior to admission, fecundity of females, capacity for work, presence of mental or physical defects, legitimacy of children, length of stay in institution, etc., for inmates of almshouses, with ratios, percentages, diagrams, and text discussion. Condensed data are given for each individual almshouse in the United States.

Not the least interesting feature of the report is a comparison between the ratios of almshouse pauperism among natives and among immigrants of various nationalities.

Those interested in this publication, which is a quarto volume of 141 pages, can obtain copies by addressing the Director of the Census, Washington, D.C.

State Laws Relating to the Dependent Classes.—The Bureau of the Census has published a summary of the state laws relating to the dependent classes.

This summary epitomizes and classifies for each state the laws governing the administrative and supervisory agencies dealing with the dependent classes; the laws relating to the conditions and methods of poor relief, institutional and outdoor; and the provision made for special classes—children, the sick, the blind, the deaf, the insane, the feeble-minded, the epileptic, the inebriate, and soldiers, sailors, and marines. It is not intended as a complete or authoritative digest, but as an outline of the more important features of the laws in force in the various states in the year 1913.

Anyone desiring a copy of this publication can obtain it by addressing the Director of the Census, Washington, D. C.

Necessity for a Revision of Our Criminal Procedure.—Our criminal procedure needs a radical change. The courts keep on citing authorities and precedents that hampered justice a hundred years ago. A trial is often a contest to see which side has the best lawyer. It is a game of chance and the technicalities are the points. The Supreme Court is the referee to decide which one has won on points. Reformation of the defendant and his proper treatment is forgotten. A number of cases in the supreme courts of states have been reversed because of the omission of a word or even a letter in a word. Let us wipe out these technicalities and get down to justice. We have been studying words and phrases, not treating these unfortunate criminals according to their needs. Our law should be so simple and plain that everyone could understand it. It is not the severity but the certainty of punishment that deters the criminal. We need to study the criminal as a doctor studies his patient. Our criminal law should be directed toward education, reformation, and segregation.—Eugene Lankford, *Journal of Criminal Law and Criminology*, March, 1915. B. W. B.

Classification and Definition of Crimes.—Statutory definition of offenses is a fundamental principle of criminal law policy. It may take the form of defining specific offenses such as homicide. This has its weaknesses due to careless thinking, poor models, uncertainty of definition, vagueness, and the practical impossibility of completely defining all types of offenses or of adequately distinguishing motives and phases of any crime. Again, statutory definition may be generic, as in the case of nuisance

and conspiracy. National codes differ greatly in these respects. The most satisfactory solution of the problem would seem to lie in the further expansion of the system of mitigating circumstances and of provisions for altering penalties. This should take the form of a careful elaboration of a complete system of relevant elements of criminality, and a general provision that in adjudging specific offenses, they should in some way be taken into account. This is a problem for the solution of which the legislator must look to the trained criminologist.—Ernst Freund, *Journal of Criminal Law and Criminology*, March, 1915.
B. W. B.

Progressive Evolution and the Origin of Species.—The organic theory of evolution is now practically established, but, owing to the experimental methods of investigation now employed, its subsidiary theories are still a field of controversy. The main point to be accounted for is that evolution has actually taken place. This can be demonstrated for man by the fact of an increasing fund of capital which he accumulates and the same explanation holds for lower species. Capacity to profit by experience by habitual and better adjustment to repeated stimuli accounts for this accumulation. Progressive evolution must follow as a necessary result of the law of accumulation of surplus energy in all cases where no counter force acts. This process is independent of natural selection. The existence of low types today may be explained by the retarding action of these counter forces. The line of progress for this theory may be demonstrated in the evolution of air-breathing vertebrates. The cell division of the Protozoon may be due to cell hunger, requiring active search for food, the cell group or colony to an excess of food supply. Somatic and germ cells then differentiate. The former die in the struggle for existence; the latter protected from that struggle, develop and persist. One generation gives to the next an environment practically the same as that of the parent, but a larger supply of energy and facility for adaptation. There results from this a recapitulation of ancestral environments in the development of later generations. For example, air-breathing vertebrates at one stage have gill slits, indicating development from water-breathing ancestors. This opens a field in adapting environments experimentally and offers an explanation of species opposed to the theory of crossing.—A. Dendy, *American Naturalist*, March, 1915.
B. W. B.

The Contagion of Hallucination.—In the study of the contagion of hallucination the fact must be taken into consideration that true cases occur only among those who are insane, or those whose minds are predisposed to insanity, and that there is always a danger of reporting as true cases of contagion those due to analogous predispositions or common causes. These considerations allow us to eliminate the numerous cases which have not been reported in sufficient detail, those in which the hallucination is imposed by the first case on the second, and those in whom the hallucinations represent the violent emotion felt by the second case when living in close intimacy with the first. The study of twenty-six cases brings out the following: (1) cases where hallucinations are produced at intervals in subjects having the same or similar heredity or common environment; (2) cases of transitory delirium wrongly considered as self-suggestion; (3) cases of hallucination or insanity brought on by physical or emotional exhaustion, occasioned by systematic suggestion. Of these, the first and second cannot be classed as contagious, and their causes are to be found either in a psychopathic defect caused by some moral disturbance or in communication of ideas and delirious representations, resulting in apparent similarity of morbid hallucinations. All false cases must be carefully eliminated so as to diminish the field until more careful analysis will show results.—G. Dumas, "La Contagion de la folie," *Revue Philosophique*, January, 1915.
A. B. L.

The Spirit of France.—In spite of the memory of Alsace-Lorraine, in spite of constantly renewed menaces on the part of Germany, France has kept herself profoundly peaceful for a generation. Schools and universities and the most eloquent voices have preached the curse of war and the blessings of peace. Germany, on the other hand, has during this time made every military preparation. When the moment of conflict came the spirit of France awoke and enabled her, to the amazement of those who noted the contrast, to withstand the shock. The spirit of France has moved her

to place the welfare of humanity and the service of men above all things else. This spirit has inspired the councils of her diplomats and her dreams of peace; but not here only, for even in the midst of battles her sentiments of humanity have a place. This spirit, which may have been a weakness in times past, will presently be the greatest strength of France—in a time when all people, small and great, weak and strong, shall stand united in a great human concord.—A. Darlu, "L'Ame de la France," *Revue politique et parlementaire*, January 10, 1915. E. E. E.

Unlawful Motherhood.—In the United States comprehensive statistics on illegitimacy are lacking, but such as we have indicate that it is on the increase. Nor can we take comfort from the fact that its ratio is lower with us than in Europe, for illegitimacy at home is not quite synonymous with illegitimacy abroad. The percentage is observed to be a great deal higher in our cities than in rural communities, but too large a generalization from the figures is not fair to the former, since it is very common for women who find themselves in trouble to seek obscurity during the hour of shame by going to a city where they will not be known. An analysis of illegitimate white births in St. Louis during the years 1911 to 1913, inclusive, yielded the startling fact that one-half the mothers were non-residents. We must not forget, whatever data we may gather with respect to unlawful motherhood, that the condemned estate may be "a badge of comparative virtue" contrasted with the crime of abortion, the extent of which we can only estimate. Statistics which are available for certain portions of the United States indicate that nearly 60 per cent of the women who fall do so before they reach the age of twenty-one, and that the age of greatest frequency is eighteen years: an impressive commentary on the perils that surround budding womanhood. Heretofore the mothers have chiefly borne the burden of the stigma attached to illegal parenthood. A solution of the problem depends on bringing it home to the aggressive sex, and of making it costly and burdensome to the father, who has hitherto escaped the penalty.—George B. Mangold, *The Forum*, March, 1915. E. E. E.

The German Woman-World in War.—The greatness of our times is shown by the way in which the war draws everything and everybody into its jurisdiction. When we speak of the German woman-world, we have in mind all of those German women whom these great times have placed in the right position, who with the fine instincts and sensitive feelings of true women, have found where they are best able to serve their fatherland. The young German woman, not bound by the duties of a home, has found her task in caring for the sick and wounded; the wife and mother has found her highest and real mission in the war in protecting the hearth and home and caring for the children. All have found a place to serve through sacrifice of time, money, jewelry, and material comforts for the soldiers. The German woman has recognized her calling, her inner mission in the war, praying and working, sacrificing and helping to build the destinies of the fatherland.—P. Wendland, "Die deutsche Frauenwelt im Kriege," *Vierteljahrsschrift für innere Mission*, January, 1915. H. A. J.

The Struggle against Intemperance a Cultural Problem.—Our interest here is to determine whether the general drink habit has any effect on the cultural and mechanical powers of the people as a whole, and whether and in what ways any such threatening danger may be successfully combated. The influence of alcohol is of such a nature that the finest and most tender parts of the brain are the first and the most easily destroyed. The greater activity, energy, and cheerfulness under the influence of alcohol is due to the paralyzing effect of the stimulant on the inhibitory centers. The reports of physicians in the German city schools show that 50 per cent of the school children are pale and deficient in red blood, 33 per cent show traces of glandular swelling, 50 per cent of the boys and from 52 per cent to 62 per cent of the girls have a weak constitution and muscular system. Not less than one-half of the young men from the city are unfit for military service. This is to a large extent due, directly or indirectly, to intemperance, resulting in the transmission of a weak constitution to the offspring, and from the waste of money that should provide proper care for the children. The commonness of the drink-habit has its origin in the viewpoints, the customs, and adjustments with which the entire society is interwoven, and must therefore be combated in every circle of society. The heart of our present-

day cultural problem is to recognize the need of a comprehensive, well-organized plan for training the volition.—Konrat Weymann, "Die Bekämpfung des Alkoholmissbrauchs eine Kulturaufgabe," *Vierteljahrsschrift für innere Mission*, January, 1915. H. A. J.

The Changing Conception of Property.—In a primary sense property is a need. A tool, garment, or house is an extension of personality. A difference of opinion arises at the point where it is enlarged into a right to control irrespective of relation to personality or use. We say that a man has a fundamental right to what he earns. This is true enough in primitive society, but in the present order of things it is not possible to state what anyone has earned. It is identified with what he is enabled by legal means to possess. Property is what a man legally possesses, but a man may possess what he has not earned. The legalizing at best is only a matter of social expediency. It holds only in so far as society has not discovered a means of successfully discriminating between earned and unearned possessions. Actual possession is not sacred: it is a temporary tenure subject to modification when social insight has reached a point where it is able to discriminate. There are three reasons for justifying private property: it is necessary as an instrument to personality, it is justified as far as earned, and it is justified so far as society legally approves of it on grounds of expediency. Whenever property serves as an instrument to suppress or injure personality it loses its fundamental justification and has no right to exist. It does this when it is in excess of needs and when it is below the level of needs. Society has the right to alienate property, even earned property, unless it serves the true ends of personality. Access to property is justified not only on the ground that it is earned, but more fundamentally on the ground that it is needed. A tuberculous man has a fundamental need without adequate earning power. In absence of the earning power the presence of the need itself justifies the access to property right. The right of every fundamental life-need to fulfilment is coming to be recognized as absolute, and the social order is condemned when it permits a single such need to go unrealized.—Harry Allen Overstreet, *International Journal of Ethics*, January, 1915. E. B. R.

German Culture and the War of 1914.—Culture is that which elevates a man above the animals: it refines the morals, makes the sentiments more delicate, fosters the arts, and introduces politeness into the social relations. In so far as we are able to put a precise idea into the expression "German culture" the war of 1914 is not necessary to its defense. It is very difficult to know the precise state of mind in a country not our own, but we may be quite certain that the necessity of the war in order to protect the culture of Germany is a myth invented in lieu of the true cause. This is shown, for example, in the official note of July 3, 1913, on the state of public opinion in Germany. The reality behind the myth of defending German culture in 1914 is the Prussian royalty. The Hohenzollerns not only possess material strength but presume to have moral authority as well. The incredibly crude doctrine which would identify the state with the person of the prince and grant to him the right to use or abuse the riches of his subjects as an inherent natural right is precisely the doctrine that is dominant in the present-day German constitution and gives to the war of 1914 its true character. This doctrine is the negation of all philosophy which invokes reason and justice. It is the materialistic apology of force—of mediaeval feudalism—relieved by an eloquent use of Christian phraseology. The idea of the emperor is closely associated with the idea of God and divine providence. The idea of culture is modeled on the conduct of the soldier. They are the flower of the culture. They swear fidelity to the person of the emperor. Victory is the gift of God and they will be absolved of any crime. In last analysis German culture is the claim of right for a German and the denial of right to other men. This is quite opposed to the French idea of human culture. It is contrary to the French instincts and tradition to make patriotism synonymous with hate.—Léon Brunschvicg, "La Culture allemande et la guerre de 1914," *La Paix par le droit*, January, 1915. E. B. R.

Social Organization and Peace.—There are two rival theories as to the conditions which must exist if there is to be permanent harmonious organization. The theory held by the economists is that of enlightened self-interest; the theory of the sociologists is that of likeness and sympathy. The historical forms of the utility type have

differed widely in stability and harmony. In very few has the broader aspect of utility been appreciated by the co-operating members. Force or reward has usually been necessary to gain the co-operation of persons outside the limited group of organizers. The largest, and relatively the most harmonious forms of organization have been the great modern nations whose inhabitants are essentially alike. It is probable that nationality will long exist on the basis of sympathy. Organization on the basis of force and of reward will also persist in certain countries. Where these are superimposed on nationality international harmony will be preserved only when it is in the interest of the organizing class of such nations. The fundamental thing that will ultimately lead to permanent international peace is the producing of enough likeness among all peoples that there may be organization based on sympathy. When this is so there will be like response to similar stimuli. It is desirable to create like-mindedness of peoples on a plane above race, religion, language, and customs, and to create an organization responsible to the peoples back of the national governments. This would base action on sympathy resulting from like-mindedness and on "the democratic-control-expert-executive form of the utility type." To this end there should be established a world-consular staff partially to replace the present national consular services, a world-conservation investigation commission, a central bureau of human betterment projects, a permanent world-commission on international migration, a world-publicity service to produce like-mindedness and other similar projects. A beginning should be made toward world-organization at the close of the present war.—A. A. Tenney, *Political Science Quarterly*, March, 1915. E. B. R.

Graded Social Service for the Sunday School.—The dominating aim of social service is the socializing process. Every agency that facilitates sympathy gives vividness to social imagination, and fosters co-operative endeavor, performs a socializing function. The purpose of social service in the Sunday school is to socialize the young people. This is done by promoting genuine personal relation with other groups. Several dangers beset social service, namely, (1) its very popularity; (2) the activities incidental to social service can easily become the end in themselves; (3) the pauperization of the poor; (4) it may fail of its highest efficiency; (5) the development of a patronizing spirit in the social worker. Types of social service for Sunday schools are: friendly visits and entertainment, casual rendering of relief, seasonal relief, and organized and graded service. This organized work may take the form of the school working as a unit or of graded assignment to the various groups in the Sunday school. A suggested curriculum includes service for needy children, unfortunate families, aged people, and special occasions. Social service for the Sunday school is worth while because of its objective and reflex influence.—W. N. Hutchins, *Biblical World*, August 1914. E. T. H.

Movements of Negro Population.—When in 1790 the first census was taken, the negroes constituted 19.3 per cent of the entire population, but according to the census of 1910, they constitute only 10.7 per cent of the American people. This shows that in the country as a whole the whites are increasing relatively faster than the blacks. The census of 1910 also shows that the negro population is tending toward dispersion throughout the country, and there has been a considerable movement of negroes during the decade, northward across the Mason and Dixon line and the Ohio River. Nowadays in the South, wherever industrial centers are developing or cities are gaining in population, the whites are in the majority, or soon will be. The really important revelation of the census of 1910 is that negro preponderance is not great enough in itself in the South to prevent an increase of the white population. In the most Southerly group of states the whites are increasing much faster than the blacks. However in the country as a whole, the negroes are increasing in numbers.—I. C. Rose, *American Economic Review*, June, 1914. B. N. D.

Socializing the College Curriculum.—The characteristic of the present age is its lack of respect for mere tradition; and this is very apparent in the field of education. Thirty-five years ago, science was competing for recognition in our college courses on terms of equality with the ancient classics, history, and philosophy. Now the sciences are secure in their position. Soon after this the "elective system" was

introduced into the college curriculum. These revolutionary changes are in the direction of their socialization. And this socialization is to be brought about by a succession of compromises between the conservative and the progressive elements of college faculties. As the ideal at the present age is efficiency, the colleges must have greater efficiency, industrial, intellectual, and moral, which are parts of social efficiency. Efficiency must be the measure of evaluation of culture. The college atmosphere is becoming socialized and likewise the college curriculum. The scholastic is giving way to the practical, the efficient. The college professors are responding to the new demands, and the college is more and more "of the people, for the people, and by the people."—L. G. Weld, *Religious Education*, August, 1914. B. N. D.

The College and the New Social Order.—The meaning of the new social order is not clear. If it means the pulling down of all the institutions of society, an introduction of a dead level of equality of condition, of character, of ambition, the abolition of all human inequality by legislation and the paralysis of human progress that must follow it—then true religion and the exaltation of college education demand a fight against such dangerous doctrines. But if the new social order means a society improved by brotherly love, by helping along in the industrial race, and a stirring in the souls of men of a stronger spirit of service to the state and all the people, then such social order should command the heartfelt approval of every lover of his kind. The new social order must conform to natural economic law and be consistent with the possibilities and the frailties of human nature and their practical betterment. In considering any new social order we must give attention to the improvement of the individual. And in the elevation of the individual religion, character and clear thinking are the highest instrumentalities.—William Howard Taft, *Religious Education*, August, 1914. B. N. D.

The Struggle against Unemployment.—The unemployment problem in America is to make people feel that there is such a problem. The first thing necessary is a record of every man who applies for work in order that the public may know the extent of unemployment. The next thing is to develop efficient local, state, and federal employment agencies. Another thing needful is that contracts be spread over ten-year periods. Then should be provided insurance against sickness, accident, old age, and unemployment. When everyone is paying into an unemployment insurance fund it will not be sufficient for the "captains of industry" to bring together men and raw materials so as merely to make money, but to plan to develop manhood as well.—Charles Richmond Henderson, *American Labor Legislative Review*, May, 1914. E. B. R.

The Literature of Scientific Management.—The literature of scientific management is of six classes dealing with: (1) the theory of scientific management, like Taylor's *Shop Management*, and *Principles of Scientific Management*, H. L. Grant's articles on a "bonus plan," the 1912 hearings before the House Committee on Shop Management, L. R. Brandeis on the Eastern Rate Case; (2) descriptions of practical operation by managers in various industries; (3) scientific management as urged upon railroads by Mr. Emerson and Mr. Brandeis before the Interstate Commerce Commission; (4) detailed methods; (5) scientific management and the human factor, treated by Professor Münsterberg in *Psychology and Industrial Efficiency*, by the Russell Sage volume on *Fatigue and Industry*, and by W. C. Redfield, in the *Atlantic Monthly*; (6) scientific management and organized labor.—C. Bertrand Thompson, *Quarterly Journal of Economics*, May, 1914. R. B.

The English Method of Dealing with the Unemployed.—The close of the Boer war forced the government to some sort of action. The first measures were the usual palliative ones, but in 1909 the government passed an act creating a chain of connected, free public-employment bureaus. Government insurance against unemployment was adopted in 1911. The act introduced the Ghent system of government subsidized unemployment insurance through labor organizations, and a national government-administered system of unemployment insurance. Seven great trades were chosen as a first experiment and unemployment insurance was made compulsory. The premium, five pence a week, is paid, one-half by the employer and one-half by the

employee. The government adds an amount equal to one-third of this. The worker is entitled, after the lapse of one week of unemployment, to benefits from the national insurance fund amounting to seven shillings a week. A man of sixty years, after ten years of insurance and the payment of 500 weekly contributions, may claim a refund of all he has paid in, less what he may have taken out during periods of unemployment, with compound interest at the rate of $2\frac{1}{2}$ per cent. Employers who keep their employees at work continuously for the year get a refund of one-third their contribution. During the time the system has been in operation, since January 15, 1913, it has been highly successful.—Henry R. Seager, *American Labor Legislative Review*, May, 1914. E. B. R.

The Struggle over the Payment of Labor in Australia and America.—Organized labor is weakest in the United States and strongest in Australia. It controlled the Australian government in 1910 and forced wages upon a time basis whereas wages in America are maintained by capitalists on the basis of output. Between these extremes lies the contest between capital and labor. The packing industry in Chicago illustrates the American capitalistic tendency to "speeding up," securing output by exploiting the strongest and best laborers. Sweatshop work is the offshot of this system of paying for labor-output rather than labor-time. The writer discusses, also, the relation to this struggle of "Ca Canny," the socialistic labor policy, the minimum wage, and opposition to the introduction of machinery.—Dr. Junghann, *Zeit. f. d. g. Staatswissenschaft*, Heft. 3, 1914. R. B.

The Influence of the Passing of the Public Lands.—The old free land policy in United States—good in its day—is now superseded by an era of dear lands. This explains in part diminishing returns on land investment, high prices of food, and the necessity of conservation replacing exploitation. It makes monopoly more dangerous, industrial education more essential. Historically the free lands of the West made possible our distinctive American characteristics—an overconfident individualism, wastefulness, disregard for law, panics, corrupt government, and at the same time a high degree of political and social equality. Whether that equality can be retained is the present problem. Increasing specialization tends to social stratification. We are working with political democracy to secure social and industrial democracy, but through improving conditions within one's class rather than rising out of the class as heretofore.—William J. Trimble, *Atlantic Monthly*, June, 1914. R. B.

The New Civilization: America at the Forge.—Robust democracy is the spinal column of the new civilization in America. "To amass and to hoard is a modern sin." The enthusiasm among the laborers for leaders like "Mother Jones" shows a new impulse toward the exaltation of service. Woman's influence is felt in America in an evolution of the idea of woman's place, in an improvement in the schools and courts. She is working out the problem of her economic independence of man. The humanization of law is becoming an enlargement of the true spirit of the home. Woman's vote is only a small part in the new civilization. The principal necessity, so far as woman is concerned, is her economic independence of man.—Mrs. Havelock Ellis *Craftsman*, July, 1914. C. D. B.

Distributing the Damages Caused by War.—In all times a state of war has caused a considerable amount of injury—murders, fires, destruction of all sorts—to non-combatants. Today the damages are greater than ever before, and the end aimed at by the present national committee is the repayment of the whole damage caused by the war. The first step of this sort was that taken by the law of the Legislative Assembly in 1792-93. The idea of the framers of this measure was that while a war is to conserve the liberty and independence of the people and that all citizens may be called upon to sacrifice life and fortune, the state also should protect the citizens. In case of invasion where some lose part or all of their property, the loss should not fall upon them alone but should be more evenly distributed over the whole of society by the state reimbursing the individual loser for a part, at least, of his loss. Napoleon had created a fund to provide for the victims of the invasion in 1814. But his work was swept away by the return of Louis XVIII. In 1807 came the defense of indemnity in the name of national solidarity. The damages are the result of war; the war is a

national affair; so the nation should bear the damage, though a large part of it was not touched by the invasion. But the enormous financial consequence of the state bearing the whole of the damage, and the charge that such an idea was communism kept the Assembly from voting the entire indemnity. The Germans, thanks to the indemnity which the French had to pay them, partially repaid their own victims of the war.—R. Mauduit, "La Répartition des dommages causés par la guerre," *Revue politique et parlementaire*, February, 1915. E. B. R.

The Industrial Unrest from Labor's Standpoint.—The writer defends English organized labor against the "Tyranny of Labor." The immediate issue of the justice of deporting trade-union leaders from South Africa raises the whole question of labor demands in England. Using the railways and the coal trade as illustrations, the writer charges the increase in railroad accidents directly to "speeding up" against which employees are so "tyrannically" protesting, and cites the 170,000 injuries a year in British mines as ample justification for a strike in midwinter if necessary. The Leeds and Norfolk strikes and the standard of living reports of the Somerset society are also put in evidence. The article closes with a review of the growing prosperity of English trade to refute the charge of the ill effects of so-called labor domination.—Frank Smith, *Fortnightly Review*, May, 1914. R. B.

The Religious Revival in the Labor Movement.—Influences have been at work in the labor movement making for a religious revival such as democracy has never known since it became organized. In the past, great democratic leaders turned against Christianity because the church as a body failed to champion the cause of the weak and oppressed and because it stood for individualism in religion. The spirit of Christianity is finding expression among the working classes in new forms. The most significant is the brotherhood movement which today numbers 550,000 members. There are sisterhoods connected with it, and many of the ordinary brotherhoods are open to all. The adult school movement, numbering some 100,000 members, is another great modern religious influence among the working classes. Sunday morning gatherings are held at some 2,000 centers throughout the country. The Salvation Army attracts because it gives a way of life and not a creed. So we find the labor movement sweeping by the churches and ignoring them, working out its own stupendous problems, regardless of their aid, reviving Christianity among the working classes by its great ministries of laymen somewhat in the spirit of the early Christians. The labor movement is making for Christian life while remaining apart from church life. The new evangel of labor has set men free from the dead hand of church tradition and the arrogance of priestly claims. It awoke mankind to new life with the knowledge that redemption came, not by church organization, but by direct fellowship in Christ.—George Haw, *Hibbert Journal*, January, 1915. J. W. H.

Sexual questions in Time of War.—New problems and tasks for sexual science are presented by this war which we hope will help to lay more definite foundations for our science. There is a growing unity of opinion that the fundamental principles of sexual-science investigation must be on the lines of the biological, natural-science method. There are obviously varied changes in all phases of sexual life, since the war began. Marriages are contracted with love rather than policy as the actuating motive. The unions of war times may prove stronger and more harmonious than those of times of peace, judging from the marriages made during the war of 1870-71. Not so pleasant is the prospect of those temporary alliances made out of wedlock. Furthermore, the questions of prostitution and sexual diseases are of particular significance. In addition to the bodily ailments brought on in times of war is the growing prevalence of psychical disturbances and nervous disorders. There is also the problem of homosexuality, not only among those taking part in the war but among others, since the natural tendency of persons so afflicted, to wander, is furthered by the existence of war. Both men and women are found guilty of transvestiture, a nervous abnormality useful in fulfilling the office of spy. Problems of social hygiene are greater than ever. The psychiatrists can, and should, prevent abnormal persons being drawn into service, thereby decreasing the prevalence and spread of certain sexual perversions. The scientists should further discover how to affect the birth of

men to replace those lost in war. We conclude with the hope that this fearful strife may prove a fundamentally refining force, freeing us from all prejudice and leaving us able to work in peace on the problems of sexual science, with German earnestness, honesty, and clarity of perception.—Dr. E. Burchard, "Sexuelle Fragen zur Kriegszeit," *Zeitschrift für Sexualwissenschaft*, January, 1915. M. G. B.

Effects of the Idea of Religious Salvation from the Sociological Point of View.—The most practical and at the same time the most essential religious sentiment to man is the idea of salvation. It has to do both with this life and the life beyond the tomb. Salvation is always one of the culminating points of religion. It is the strongest stimulus to the practice of virtue, in spite of the pretense that morality is sought for its own sake. To work out one's salvation is a common expression with diverse theologies. Of course this is not the only stimulus to doing good. There exist some general motives which are higher. The idea of salvation has two distinct phases: the hope of happiness, and the existence of suffering. The last has been the more active, especially in the Middle Ages. Some religions hold out only moderate suffering of short duration, and promise much happiness, while others threaten with terrible torments, intense and of long duration. Without the idea of salvation, the exercise of virtue is indeed possible, but difficult. There are two sorts of men; those who do not need any such spur, and those who do; and the latter class is more numerous. If all men believed that death ended all, morality would inevitably suffer.—Raoul de la Grasserie, "Des effets de l'idée du salut religieux au point de vue sociologique," *Revue internationale de sociologie*, January, 1915. J. W. H.

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